

CHRISTIAN INTELLIGENCER.

ONE DOLLAR PER ANNUM.]

"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

[PAYABLE AT THE END OF SIX MONTHS.]

VOL. III.

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No. 25.

EVANGELICAL.

FROM THE UNIVERSALIST MAGAZINE.

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."—2 Thes. i. 9.

(CONTINUED FROM OUR LAST.)

We have attempted to shew, that the persons said to be punished with everlasting destruction in this passage, were the unbelieving persecuting Jews. The fallacy of this view will likely be detected, or if it is true, it will be confirmed, by considering,

2d. At what time this punishment was to be inflicted. It is almost the universal belief, that the time spoken of is at the day of judgment, or the end of this material world. But let us examine the context of the passage, and see, if such a belief is supported from it. The context is very explicit, in informing us at what period of time the persons mentioned were to be punished with "everlasting destruction from the presence of the Lord." Notice then,

1st. That the time is expressly said to be,—"When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord."

The particular time specified is then,—"When the Lord Jesus shall be revealed from heaven." Is the question asked,—what period is referred to by these words? I answer when the Lord Jesus was revealed from heaven to recompense tribulation to the Jews as a nation, when all the righteous blood shed upon the earth came upon them. In proof of this let it be noticed, that this period is expressly called,—"the day when the Son of man is revealed." Luke xvii. 30. Compare Rom. ii. 5. 1 Peter i. 5, 13, and iv. 13—19, and v. 1—5. That this revelation is said to be from heaven, and that angels are said to be connected with it, is evident from Mat. xxiv. 30, 31; "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet," &c. It is well known that the word *Angel* signifies a messenger, and is applied to men, yea, sometimes to the elements of nature by which God accomplishes his purposes. The phrase, "his mighty angels," is in the margin,—"the angels of his power." See on Matthew xxiv. Whitby and McKnight.—As to the phrase "in flaming fire," it is a common figure of speech in describing God's temporal judgments on men for their sins. See among the texts the following, Mat. iv. 1, &c. No man who has read the scriptures with attention but must have seen that *fire* is the usual figure of speech by which God describes his judgments on the Jewish nation.—That it should be used so in the passage before us need excite no surprise, as the apostle was describing the most awful vengeance which ever came upon them. We have seen already, that the expression, "taking vengeance," or, as it is in the margin, "yielding vengeance" on them that know not God, can occasion no difficulty. The period when our Lord came to take vengeance on the Jews, is called, "the days of vengeance that all things which are written may be fulfilled."—Luke xxi. 22. That the Jews knew not God, and obeyed not the gospel of Christ, we have seen already, and that God took vengeance on them at this period no one denies. All these expressions therefore, perfectly agree to this period, and to the punishment of this people.

But there are some other things mentioned in the context which were to take place at this same time, "when the Lord Jesus shall be revealed from heaven," which are irreconcilable with the common view entertained of this passage, but which very strongly confirm the explanation I have given.

1st. At this same period of time the Thessalonians were to obtain rest. This is very evident from the passage, for it is said,—"And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven." If the question is asked, "rest from what?" the context clearly shews, that at this period they were to obtain rest from the persecutions and tribulations which they were enduring. See the context, and compare 2 Cor. vii. 5, and Acts ix. 31. Now, if the period when Christ shall be revealed from heaven be at the day of judgment, as is commonly believed, the Thessalonians are not promised rest from their persecutions and tribulations until this period. If this view be correct, they have not yet obtained rest, for the day of judgment is not yet come, nor is Christ in this sense yet revealed from heaven. But surely the Thessalonians have obtained rest, where all the weary find rest, and hear no more the voice of the oppressor.

But it may be asked, "Did the Thessalonians whom the Jews persecuted obtain rest from their persecutions, at the period when Jesus was revealed from heaven to take vengeance on the Jewish nation? I answer, yes,—for our Lord referring to this very period, says to his disciples, "when these things begin to come to pass, then lift up your heads for your redemption draweth nigh." Those who endured to the end of the Jewish dispensation, were not only saved from the calamities which came on the unbelieving Jews, but christians throughout the Roman empire were at rest from their former persecutors. This we believe is a matter of history as of fact. Indeed, the very circumstances of the case shew, that after the destruction of Jerusalem, the unbelieving Jews could have little power or influence in persecuting christians. Their own troubles were such, that under them they could not well trouble others.

2d. At the same period that the Thessalonians were to obtain rest, God was to recompense tribulation to them who were their troublers or persecutors. This is very obvious by quoting verses 6 and 7—"seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us." And when shall both these things take place? It is added, "when the Lord Jesus shall be revealed from heaven." It is very evident, if the day of judgment be the time referred to, when the Lord Jesus is to be revealed from heaven, God is not to recompense tribulation to the wicked until this period. But according to the popular faith on this subject, the wicked are to be punished from the moment of their death until the day of judgment, as well as after this period. We must then either maintain, that the Thessalonians are not to obtain rest, nor the wicked be punished until the day of judgment, or relinquish the common interpretation given to this passage. It will not do to say here, that they are not to be punished in their bodies until this period, though their souls will be punished in a separate state. No; the apostle makes no such distinction, nor is it likely it would be made, unless such a difficulty needed to be relieved which presses hard against the common interpretation. At any rate, let such a distinction be proved, before we are called on to admit it, for mere assertions can never convince us.

3d. When Christ was revealed from heaven to recompense tribulation to those who troubled the Thessalonians, and gave them rest from their troubles, it was the same time mentioned verse 10th, "when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed,) in that day." It ought to be noticed here, that the words, "because our testimony among you was believed," are included in a parenthesis. McKnight gives the following translation of this verse, which is more intelligible. "In that day, when he shall come to be glorified through his saints, and to be admired by all the believers; and by you, because our testimony was

believed by you." The only question here is,—was Christ glorified through his saints, and was he admired by all the believers, and even by the Thessalonians, when he was revealed from heaven and yielded vengeance on the Jews, who persecuted Christians every where throughout the Roman empire? That he was, we presume will not be questioned, for then they not only obtained rest from their persecutors, but beheld his signal vengeance on them in rendering tribulation to those who had troubled them. At this period, they could not but sing this song—"great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all the nations shall come and worship before thee; for thy judgments are made manifest. We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned." Rev. xv. 3, 4, and 11, 17. If believers glorify God, when Paul who once persecuted them became a preacher of the faith, (Gal. i. 23, 24) how much more when their persecutors were generally removed, and they saw the "Son of man coming in his kingdom." Mat. xvi. 28.

The phrase, "admired in all them that believe," or, according to McKnight, "by all the believers," can form no solid objection to the views given. The term *all*, comprehending all those who were believers at the period in which Christ came to take vengeance on the Jewish nation, accord with the preceding context, and is confirmed by the succeeding. At verse 11th, Paul prays that the Thessalonians might be counted worthy of this calling. What calling? The context already considered leads us to this answer. Worthy of the calling, of Christ being admired in them at this period, and of obtaining rest when Christ should be revealed from heaven, taking vengeance on them that know not God and obey not the gospel. As unbelief brought on their persecutors this vengeance, so faith in the testimony of God, preached by the apostles, and enduring to the end, procured their safety. Even the apostles of our Lord were not promised safety, but by their attending to the instructions given them in Matthew, chapter xxiv.

AN INQUIRER AFTER TRUTH.

(To be continued.)

POLEMICAL.

FOR THE CHRISTIAN INTELLIGENCER.

EXTRACTS AND REMARKS.

MR. EDITOR—My neighbors of the *Hopkinsian* persuasion are very much alarmed on my account, and take all methods to show me, except those which would be likely to convince a rational person, that my doctrine is calculated to encourage sin, and flatter immortal souls into the belief that they will be saved without holiness. Among other weapons wielded by religious combatants, I was presented with a little volume of *Essays on Christian Doctrines*, written several years since, by the now Dr. GARDINER SPRING, of the city of New-York. But who can imagine my surprize on meeting with the following description of a christian character, under the head of "PRACTICAL OBEDIENCE?"

"The scriptures uniformly represent a life of practical godliness a decisive test of christian character. A holy life is the grand mark of distinction between the children of God and the children of the devil.—Let no man deceive you, he that doth righteousness is righteous; he that committeth sin is of the devil."

"There is an inseparable connexion between a holy heart and a holy life."

"Moses sinned; Samuel sinned; Paul sinned; Peter sinned; and yet they were all fervently pious. The melancholy fact is, the best of men do sin greatly. They are some times the subjects, of the most awful defection."

"It is needless to conceal the truth, that the sins of good men are of an aggravated character. It is in vain to

say they do not sin *knowingly*. They often sin with calmness and deliberation. They often commit it in defiance to the sober dictates of reason, and in defiance to the most powerful conviction of their consciences."

"It is in vain to say, they do not sin voluntarily. No man was ever constrained to sin. Sin cannot be forced upon men contrary to their own inclination. The children of God therefore do sin."

"There is no principle within the whole compass of morals, that admits of more strict demonstration than this, that there can be but two moral characters that are essentially different. It is absurd to say, he is neither a saint nor a sinner; neither penitent nor impenitent." One side or the other will claim every intelligent being, in heaven, on earth or in hell."

Indeed, said I, after selecting the above plain acknowledgments and statements, are such the men that are forming characters for eternity? Are they alarmed lest sinners should expect to be saved? Do they talk of licentious doctrine? Do but look at the above extracts; and see to what characters Hopkinsonianism promises heaven. It is to the best of men; to those that sin greatly, often, most aggravatingly, most awfully, knowingly, calmly, deliberately, in defiance of reason, and against the convictions of conscience. "He that committeth sin is of the devil;" and therefore, those whom the Doctor calls the best of men, are *often* children of the devil—great children of the devil—voluntarily his children, &c. and to all such *righteous sinners*, orthodoxy promises life. Now can it be possible that my neighbors love my soul so well, as to want to make me such a christian? Would they have me so "fervently pious," as often to become a *great, aggravating, voluntary* child of the devil?

We do very well know, Mr. Editor, that Dr. Spring's description of "Practical Obedience," as above stated, agrees well with the lives of many who profess the orthodox religion, and that it is worse than vain to attempt to make people of common discernment believe that they do not sin as often and as deliberately as people in general who profess no religion. But I do hope my religious opposers will not so underrate my understanding, as to suppose I shall be caught in a *fly-trap* of orthodox Essays, in which the known character of those fervently pious men, is given, who sin in the manner described. If these children of the devil are safe, let us hear no more of dangerous doctrine!

OBSERVATOR.

DOCTRINAL.

FOR THE CHRISTIAN INTELLIGENCER.

CHRISTIAN OPITULATOR—NO. 21.

In this number, we propose to offer some remarks upon the important doctrine of *repentance*. We shall begin first, by stating briefly the ideas commonly entertained of this doctrine; and secondly, proceed to give the reasons for our dissent from them.

It is maintained that upon repentance depends our eternal salvation;—and it is not to be denied, that such as thus hold to the infinite importance of repentance, urge, as the most proper and effectual means to produce it, the fears of endless misery. We know that some of the orthodox east pretend to maintain, that *filial love* is the legitimate cause of evangelical repentance; but this truth comes with quite an ill grace, when three-fourths of their discourses teem with the frightful doctrine of endless misery, so well calculated to beget its opposite, viz. a *slavish fear*. Besides, why do they, at the same time, so vehemently contend that the doctrine of universal salvation, which denies the notion of endless misery, leads to licentiousness, and excludes evangelical repentance? If repentance towards God comes of love and not fear, why may it not, as well, be produced by a universalist as by an orthodox? It is evident, after all, that they cling to the fears of endless damnation, as the *only* effectual method of producing their sort of repentance. Take this idol away, and you remove the main pillar of modern orthodoxy. Let a Calvinist discontinue the practice of endeavoring to terrify his hearers with fears of endless misery, and think you, would he make any more converts to calvinism? Would he effect any more instances of modern repentance? No! He

knows, too well, that *filial love* will never make a Calvinist. Nothing but *slavish fear* can drive people to embrace those obnoxious & heart-revolting views.

Let it here be observed, that we are as ardent friends of repentance and reformation, as any class of christians; and whenever we behold them, we feel to rejoice. But we do not believe that one repentance can answer for a whole life;—we cannot flatter people with the idea, that it is no matter how much they sin in this life, seeing that if, a short time before they die, they can so easily by repentance, escape that punishment, which a course of criminal life so richly deserves. We cannot assent to lull men's consciences to sleep, by promising them so easy an escape from deserved chastisement.

We shall endeavor to show, what repentance is; how it is produced, and what it is productive of. Repentance signifies a sorrow for sin; and involves a fixed determination to commit no more those actions, for which we sorrow. Hence true, genuine repentance, will always produce reformation.—Because, if a person be truly sorry for his fault committed, co-existent with that regret is the resolution of amendment. And the only reason why amendment does not oftener follow the appearances of repentance, is, that repentance, in such cases, consists *only in appearance*. If a person is not sorry enough for a fault to make him desist from those courses, on account of which, he professes to be sorrowful, he does not really repent;—it is hypocrisy disguised. It is in cases only of genuine repentance, that the sinner finds forgiveness with God. Man, he may and too often does deceive; but Him he cannot deceive. The truly repentant will never fail finding forgiveness with God. We are not convinced however, as most people suppose, that repentance prevents the consequence of crime. The consequence of crime is distress in some shape; but though a man may be forgiven on repentance, we do not conclude, therefore, that he experiences no compunctions arising from his criminal conduct.—Repentance itself is an unpleasant emotion; and sin never fails to lay the foundation for it. *Repentance always follows punishment*; it does not come in before it, to prevent it. For it is an irrevocable law, that sin shall bring misery;—every man must receive according to his work; there is no avoiding it. If punishment be the natural consequence of sin, and if it be the design of punishment to reform, (which we should think none could deny) it must be evident, that repentance *follows* punishment before reform, as much as sin precedes misery; because a person cannot reform unless he previously be repentant. That you may understand us when we say, that repentance does not exonerate a man from his criminality, and prevent the consequence of sin, even though he should be forgiven, we will illustrate our ideas by means of an example. You perhaps are the fond parent of a beloved child, who has arrived to years of sufficient discretion to understand your requirements, and to know the consequences of a transgression of them. Now it is your most anxious desire that your child should not do wrong. You give a law, and affix a penalty to that law, the design of that penalty being to prevent disobedience, or to produce reform. You require your child to be seated;—to accept a book you offer him, and to attend to the studies assigned to him. The child knows well, that if he does not obey you, he must receive a punishment. Instead of acquiescing in your requirement however, he casts the book from him. Now he has done wrong; he has sinned. Let us look then, and see if any thing is to save him from the consequences of his disobedience. As we said before, *transgression must bring pain*. The mind only, is susceptible of this. Take the mental sensation away, and years of corporeal punishment would never be felt. Is the mind of your child free from pain? Read an answer to the question in his confused countenance! You call your child to you. You set his offence before him; explain to him your design in the requirement, and the design of the penalty. Soon the child evinces his repentance by tears, by confession of his fault and by promises of reform. This was all you wanted; you withhold corporeal punishment and forgive your child. But does your forgiveness make the offender less guilty? Did it prevent the consequences of transgression,

which is mental trouble? It did not; for had he not experienced this, he never would have been repentant. When your child commits a fault, all you want is, a sorrow for his fault;—a resolution of amendment, and an adherence to that resolution. But how will you bring these about? You affix a penalty to your law, for this purpose. If these purposes are obtained, however, without corporeal punishment, you certainly will withhold the rod; and the withholding that, is your forgiveness. Nevertheless, it does not destroy the consequences of disobedience, for these are pain; and pain sufficient had *already* been experienced to produce your object, viz. reformation. That the pain of repentance is equal or superior to corporeal distress, the writer of this, who for years has been engaged in the profession of instruction, has often thought. He has seen children, who valued corporeal punishment as nothing at all, when their mind was miserable indeed. And he had no doubt, that could they exchange the present troubles of their minds for an hour's beating, they would gladly do it. All you punish a child for is to *communicate to the mind* something, which shall make him sufficiently repentant to determine him to "go and sin no more." Now, if these objects are answered without corporeal punishment, the design is effected and you grant pardon; but this fact plainly proves, that it had already experienced sufficient *in the mind*, which corporeal punishment would *otherwise* convey, to work repentance and reformation. ORIGEN.

(To be concluded in our next.)

FOR THE CHRISTIAN INTELLIGENCER.

PLUCK OUT THE RIGHT EYE.

I have, from my youth, heard and read much about plucking out the right-eye sins, &c. supposed to be the meaning of the 29th verse of 5th of Matt. But how body or soul can be maimed, by having sin excluded, is impossible to conceive. At the time these words dropped from the lips of him who spake as never man spake, he was addressing his disciples, whom he had elected and sent out among the people, for the benevolent purpose of doing them good by instructing them and healing their diseases. In their travels they met with one engaged in the same work; but disregarding the fact, that he was casting out devils, in the name of their acknowledged Lord, who had commissioned them and had given them power over unclean spirits, they "forbad him," which was an offence agreeable to the following reproof, "forbid him not." Had they not been elated, would they have thus offended? I have thought that their elation originated the dispute which they had among themselves by the way, who should be the greatest. They knew that the devils were subject unto them, through the name of their Master. Perhaps on this very ground the dispute among themselves arose. But by the child which Jesus took and set in the midst of them, (Mark ix. 36,) they were taught humility and benevolence. I mention these instances because they have a bearing on the subject, and confirm me in the opinion, that the hand, foot and eye, (members of the natural body) were figuratively used to represent the special gifts of the Spirit, which are mentioned in the 12th chap. of 1 Cor. "To one is given the word of wisdom; to another the word of knowledge; to another faith; to another the gift of healing; to another the working of miracles; to another prophecy, &c. But all these worketh that one and the self-same Spirit." That the disciples had these gifts, no one will deny; and in my opinion they caused the offence when they forbad their brother, whom they knew was casting out devils in the name of him, whom they acknowledged their Master. But their plea for doing this, was, "he followeth not with us." Here's the rub. This has had more or less influence on professed christians, from that day to this. That the hand and foot were used by our Lord in a figurative sense, is corroborated by 1 Cor. xii. 14th & 15th verses. "For the body is not one member, but many. If the foot shall say, Because I am not the hand I am not of the body, is it therefore not of the body?" If I have a correct view of this subject, it is obvious, that to possess righteousness, and peace,

and joy in the Holy Ghost, without one of these special gifts, is better than to have them if they cause an offence, and subject the offender to those distressing feelings, represented by being cast into hell fire; which is also a figurative expression, signifying the painful sufferings of those who offend.

To conclude. If the natural body is a just and suitable figure to represent the gifts of the Spirit, it removes every difficulty,—for we have only to view the figure with the hand or foot cut off, and an eye plucked out, when we instantly perceive it is maimed; but we ought still to recollect, that these members belonged to the body, and were only cut off because they were the cause of the offence. But to consider sin as a member of the spiritual body, represented by the natural, and that it is as much maimed, (in a spiritual sense) by being cut off from it, as the natural body is by losing a hand, foot, or eye, must, I think, be deemed an egregious error. W.

CHRISTIAN INTELLIGENCER.

PORTLAND, SATURDAY, APRIL 24, 1824.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."

After mature deliberation and prayerful reflection upon the subject, we believe it our duty to offer a few observations and propose some candid questions, for the consideration of our patrons, and all who make any pretensions to liberality and impartiality in religious matters, into whose hands they may fall. Every reader is desired to pause, as he peruses them, and judge of the spirit by which the writer is dictated. If we are uncandid or unkindly severe, it is hoped these remarks will be discountenanced by all, who have tasted and known that the Lord is gracious. But should they be characterized by mildness and candor, our readers will do well to examine them with patience and charity, and endeavor to form an opinion, on principles of equity and truth.

The subject to which we direct your attention is, the *unremitting opposition* which is now making to those who preach the doctrine of God's universal benevolence to man, as manifested in Jesus, the Saviour of the world. Though this is calculated for the meridian of Portland, the same general remarks will apply to other places; particularly where our paper is read. The opposers, profess to believe that such preachers are dangerous men, and are not only in the gall of bitterness themselves, but are instrumental also, in leading immortal souls to endless ruin. They say their opposition arises from heart-felt love for precious souls, that they may not be cast down finally, into the fire that never can be quenched. Well, be it so, kind reader, if you please; and then let us inquire into the propriety or expediency of the measures pursued.

Do you discover any thing in the disposition manifested towards us, that indicates a love for our *immortal welfare*? As we are meeting them almost every day or week of our lives, do they breathe out any anxious concern for our final destiny? Do they conduct towards us, as a real friend would to those, of whose approaches to imminent danger, he was fully aware? When have they stretched forth the friendly hand, and with the affections of the heart streaming through their eyes, grasped us, as a father would his blind child, walking on the brink of a precipice? Such, and even more, their anxiety and exertions should be, to comport with the important and solemn professions which they make, of concern for precious souls.

That we are unwilling to meet them, at any suitable time and place, either in private or public, and discuss the points in which we differ from them in opinion, is not pretended.—So far from it, we should be extremely pleased, to have the ministers of other orders, open their minds freely, whenever they find it convenient, and expose the errors, which they attribute to our creed. Yea more, we declare ourselves open to conviction, and invite, earnestly invite, every opposing minister in the place, to meet us in friendship and love, and offer some evidence of the unsoundness of our faith. Let us, at least, have reason to believe they are real friends or generous foes. Most surely, if they have the talents and learning on their side, which none can dispute, and, as they contend, the Scriptures also, there is much propriety in using their means to bring us to the knowledge of the truth.

But there is another kind of opposition, which should not be omitted in these remarks. It is the advantages which are taken of public prejudices, in getting up, and circulating, in a private manner, unfavorable reports. Even those who profess to serve God, and do every thing possible to his honor, are not the last to be engaged in defamation. But how can God be glorified in the injury and wrong, which we thus suffer? If those were not to be justified who reported that the apostles preached, "Let us do evil that good may come," how can these be, who daily pervert our observations and preaching, to an equal extent? When they have an opportunity, why not come forth and see for themselves?

Why is it so frequently and solemnly reported, that people, who once professed our doctrine, have, when brought to a

sick-bed, renounced it, and told us that we were ruining immortal souls, beseeching us, in the name of Jesus to preach the doctrine no more? Every one who has inquired into the matter, must be convinced it is not true. No such thing has yet occurred. Would the reader consider us unjust, in holding up such persons as thus calumniate us, to public inspection?

To save the trouble of running about with whispering reports, we invite all our opposers to produce on paper, the names and circumstances to which they allude, and present them to us, with only two responsible witnesses, and we pledge ourselves to publish it to the world. Hence nothing of this kind need be done in a corner.

And we do most solemnly enjoin it upon our readers to look carefully into these things, before they allow themselves to be over-awed by the professions of love for souls. Why, let it be asked, do these people love the soul of a person when on the sick bed, so much better than they did while in health? Why do they join hands with consumptions and dropsies, and make proselytes, as disorder is making ravages in the strength of the mind and body? If theirs was the work of the Almighty Spirit, think you that few excepting the feeble in body or mind would be overcome by them? Who will deny but that the persons who become converts to sectarian opinions when indisposed, are the very one's who were treated with neglect when in health? To say the least, these things need some explanation.

To conclude. How can our Calvinian and Hopkinsian opposers make it appear that any immortal soul can be ruined by our preaching? Have they forgotten "the sacramental host of God's elect." Will any of the elect be finally lost, or any of the non-elect finally saved? Let them produce the proper evidence of the fact, or that such can possibly be the fact, according to their doctrine, and we pledge ourselves never to preach or print another syllable against them. Who will ask any thing more equal? If they will make us such an offer, we will evince our love of souls, by going about it immediately. Let us endeavor to show our faith and disposition by corresponding works of benevolence and kindness. On one thing we are determined; viz. not to persecute others for embracing erroneous doctrines, nor desert the cause of truth for fear of persecution.

"THE CONTRAST"—CONTRASTED.

Several worthy friends are anxious that we should notice the article which appeared on the last page of the "Mirror," of the 9th inst. Had we not learned that much pains had been taken to put that paper into the hands of those, who, as yet, are not settled in a religious belief, though worshippers, at the same temple with us, accompanied with some deep sighs, for the dying horrors of that poor Universalist, whose soul, as they say, was ruined by the doctrine, we should not have condescended to notice it.

Before we proceed farther, it may be proper to inform the reader that we are authorized to say, the story is a mere fiction, and never was realized. It was invented by a clergyman, who is a bitter opposer of Universalism; and no candid people, in the neighborhood of his residence, pretend to credit it in the least. These are facts on which our friends may rely, and should be received as such, till contradicted by evidence to support the incredible story alluded to.

But suppose we do not insist on this, but allow that a young woman who was a Calvinist, "died in peace," because she believed her "sins were pardoned," and that Christ was her Saviour, though he determined to make others, miserable forever: which is the substance of the first part of the "fiction."

Then let it be admitted that "a man was taken sick, who, in health, had professed to believe in universal salvation." Then inquire; Did he show, when sick and about to die, that he really believed the doctrine? No. He was as orthodox as any who surrounded his bed side. He said "O the wrath of God! I feel his wrath, but I know not the worst; there is an eternal Hell, and I cannot avoid it." Now let our friends look at this *linsey-woolsey* tale. Was not the man correct, according to orthodoxy? Did he not "feel," the wrath of God? and had he not "something worse" to endure? Is there not "an eternal hell?" and did he not go there, according to their own belief? Then, why call him an unbeliever, since he believed just as the clergy do? If there is any difference, it is this; that the dying man *knew*, or was more firm in the notion of an "eternal hell," than his beholders.

So that, in fact, we have the dying scene of an orthodox sinner, who died in despair, and went to hell! "He was told," it is said, "that Christ could save the greatest sinner, at the eleventh hour." But if he *could*, why did he not do it? Either Christ was not disposed to save him, or he could not. Which side shall we take?

Some feeble minds might, perhaps, reply, "the man would not submit." Would not submit to what? He submitted to tell the truth, according to Calvinism. He said there was no mercy for him;—and so it appeared in the sequel. But he was probably willing to be damned. For, if he used no exertions to save himself, the presumption is, that he gave himself up to God, and being equally as willing to be miserable as to be happy, let the Lord do as he pleased; and although Christ was able to save him, he chose not to do it, but sent him to an eternal Hell!!

Our readers must bear in mind that all that silly story is fabricated to make it appear, that a Universalist does not believe in his own salvation! But enough! we challenge our opposers to do as we have done, when we published accounts

of dying Universalists, whose souls were full of peace—give the names and places of abode. Blessed be God! we have stood by the bed-side of many, and seen them fall asleep in Jesus.

TO READERS AND CORRESPONDENTS.

"Chaunceyan Universalist" is informed that we shall comply with his request, and publish the "LIFE OF CHAUNCEY, D. D." as soon as convenient. We should be extremely happy to offer a "Brief Biographical Sketch of the Life of the Rev. THOMAS BARNES," if his children or friends will have the goodness to furnish us with sufficient data,—such as the place of his birth, the time and manner of his beginning to preach, his death, &c.

Several articles are on hand, which will be published, as we find opportunity.

It is expected that "Sketch Preacher" will resume his pen soon; and a new correspondent has promised us some "Essays," &c. which we hope will be ready for the next volume. Continuance of favors solicited.

OBITUARY.

The Hon. GEORGE THACHER, [whose death was noticed in our last] was born at Barnstable, (Mass.) in April 1754, and graduated at Harvard College in the troubled year of 1776, in the same class with Gov. GORR and the late Chief Justice SEWALL. After finishing his education, he established himself as a Lawyer at Saco, in the then Province of Maine, where he speedily rose to great eminence in his profession. Acuteness of discernment, ingenuity in argument, skill, promptness and address in practice and sound legal knowledge, characterized all his efforts at the bar. These excellencies, united with his affability, his imperturbable good humor, his wit, of which many very amusing anecdotes are related by his cotemporaries, introduced him into very extensive business as an advocate, and gained him uncommon popularity at an early age.

Hence, only five or six years after he began to practice law, he was chosen a representative of Massachusetts in the old continental Congress. And this honor was then a much more signal distinction than it has now become. He was the first delegate ever elected from Maine; and besides that, our representatives, previous to the adoption of the constitution, were few in number, and not chosen by the people in districts, but appointed at large by the General Court. He continued in Congress from that time every year, it is believed, without interruption, until the election of Mr. JEFFERSON. As a representative there, he was active, useful, and much respected, spoke frequently, and was heard with attention and effect from the ingenuity of his remarks, always relieved by irresistible facetiousness and readiness of wit, of which they, who have seen him only after his decline into the vale of years, can form no adequate conception.

In 1801, as being the most distinguished and prominent lawyer in Maine, he was appointed one of the judges of our Supreme Court. He held this office for nearly twenty-three years, performing its duties with fidelity and zeal, until the infirmities of age came upon him; and when he found these increasing, he resigned his place only three months before his death, carrying with him into retirement, from a long life past in the public service, little else beside the honorable possession of his unblemished good name.

As a private individual, he was exemplary in all the domestic and social relations, of stainless integrity and strict morality, kind and affectionate in his household, courteous to his inferiors, remarkable for his active charity towards the necessitous and afflicted, and endeared to all who knew him by his extraordinary cheerfulness, vivacity and amiableness of temper, and his universal good will and benevolence of feeling towards all mankind. With some peculiarities in his religious belief, and a liberality and candor of spirit, which exposed him to the misconstruction of men of narrow views, he was a sincere and zealous professor of what he considered the great cardinal points of faith, recorded and delivered to us in the Scriptures.* Above all, he was a doer of the word, not a believer only; dying at a good old age, with the consciousness of a life well spent in the discharge of important public duties, and in the constant manifestation of every private virtue, leaving a numerous family and large circle of friends to bewail his loss.

On the admission of Maine into the Union, he removed to Newburyport, and dwelt there till he left the bench, when he returned to his former residence in Biddeford, but a few weeks before his decease, and just in time to breathe his last amid the scenes of his own and his children's home.

Newburyport Herald.

*That our readers may form an opinion of Judge THACHER's religious sentiments, they are informed that he was the author of those articles published in this paper, over the signature "NAZARENE." We are authorized to say, both from personal conversation and letters from him, that he was a believer in the final restoration and felicity of all God's offspring.

At the commencement of the next volume of this paper, we propose to begin the publication of a very interesting manuscript, with which Judge Thacher furnished us, some months before his death. It is entitled, "A LETTER TO A FRIEND, on what is denominated, THE FALL OF ADAM; in which all his posterity is supposed to have caught the disorder, called, ORIGINAL SIN."—Editor.

SACRED LYRE.



"And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."—Micah vi. 8.

"This world's" not all a fleeting show,
"For man's illusion given;"
He, that hath sooth'd a widow's woe,
Or wip'd an orphan's tear, doth know
There's something here of Heaven.

And he that walk's life's thorny way
With feelings calm and even,
Whose path is lit, from day to day,
By virtue's bright and steady ray,
Hath something felt of Heaven.

He, that the christian course hath ran,
And all his foes forgiven,
Who measures out life's little span
In love to God and love to man,
On earth hath tasted Heaven.

[Eastern Argus.]

MISCELLANEOUS.

FOR THE CHRISTIAN INTELLIGENCER.

FEMALE REMONSTRANCE.

MR. STREETER—If you think it will not savor too much of boldness in one of my sex, to intrude upon the time and attention of your readers, I will offer a few ideas in your paper. I wish to say a word or two on the manner in which females are used, sometimes, in this town, when they call to see their friends in time of sickness—when they call to see them and find them feeble and languishing for the tomb, and have not much hopes of their recovering their health again, you know our feelings are very tender and easily affected. If the sick enjoy peace of mind, and have hope in Christ, and are reconciled to die, it is a charming sight. It does not make any difference what name they are called by—they are christians, as I think, if they believe in Christ with all their heart. When they speak of their joy in believing, and mingle their feeble voice in tears, it gives us painful delight.

Now I was about to say, that on such occasions, it does not seem right to me that ministers, exhorters, and other zealous people should break in upon us who call to see our friends, and ask us difficult questions, and even revile us as the worst of sinners, as having hard, wicked hearts, &c. When we are embarrassed at such attacks from strangers, and with a palpitation of heart which forbids speaking, and our grief bursts out in tears, is it christian-like to continue to wring our hearts by accusations which diffidence would not allow us to deny? If the blessed Son of Mary ever did so, I should like to know when it was. In reading my bible I find nothing like it. I am as much pleased as any one to see ministers faithful and engaged in their work. But there is a proper time and place for all things. If any minister wishes to labor for the good of my soul, would it not be quite as modest and unassuming to call on me when my judgment and not my passions, would be wrought into exercise? For myself, I think it would. It is not because I am partial to any one order of christians, but friendly to all, that I write this. I cannot think people will be rewarded for what they believe, but for what they do. And as I do not see any that always do right, I do not know but that every body believes some truths, and some things that are not true. If you please, Sir, you may publish this, after correcting it for the press, though it come from an illiterate

FEMALE.

Religion and virtue, our best support and highest honor, confer on the mind, principles of noble independence. It is a great support to virtue, when we see a good mind maintain its patience and tranquillity, under injuries and affliction, and cordially forgive its oppressors.

FOR THE CHRISTIAN INTELLIGENCER.

MR. EDITOR—As there are but few in this part of the country who profess to believe in Universal Salvation, we, of course, have to encounter much opposition; and one of the principal strings upon which our antagonists harp is, the accountability of the creature to his Creator. Now as this is a subject that few people have impartially examined, and one which cannot be so well illustrated to the understanding of inquirers, by verbal as by a written communication, many of your readers, in other places as well as this, would be gratified, if you would devote some remarks to that point, as it stands connected with man's free Agency.

BELFAST.

PATHETIC DESCRIPTION OF SACRIFICES.

"See yonder Druid, with fierceness glaring in his eyes, and the consecrated branch in his hand, polluting thy soil, O Britain! with the ashes of hundreds of victims consumed in an enormous image! But soft—we promised to produce examples only from polished nations, and from empires at the zenith of their glory. And we shall not have read far in the pages which record the brightest splendors of antiquity, before we find the "pitiful woman," offering her first born for her "transgression, the fruit of the body for the sin of the soul;" the mother "forgetting her suckling child," and "ceasing to have compassion upon the son of her womb." My heart fails me, and the blood curdles in my veins with horror, when I recollect that it was a custom common among the Carthaginians to sacrifice children to Saturn. The statue of that idol was of brass, and formed with extended arms; but so constructed, as to suffer whatever was placed upon them, to fall into a fierce fire; flaming in a furnace at the foot of the image. The trembling parent approached with a countenance of ease which ill concealed the anguish of the heart, and presented his child. The distracted mother imprinted, with a parched lip, a last kiss upon the blooming cheek of her smiling infant. The ferocious priest, clothed in scarlet, received the unconscious babe from the maternal embrace; and placing it on the arms of this infernal image, it fell into the fire. At that instant the drums were beat, and the air rang with acclamations from the surrounding multitude, to cover the agony of the bereaved parents, and to drown the shrieks of the consuming victim! On one occasion,* two hundred children of the first families in Carthage were thus immolated! and on their annual sacrifices, those who had no children were accustomed to purchase those of the poor for this horrible purpose."—Collyer.

* When Agathocles was about to besiege Carthage.

From a Brief Examination, &c. by SAMUEL F. HUSSEY.

Of the "Holy Sabbath, or Lord's Day," I see no new light on the subject, except reducing eight to seven; of his right to which I doubt; and think Cobb has done enough to convince any rational person that Christ did nothing to sanction a belief that he held one day more holy than another. I feel however no objection to people's keeping holy time. If he that keeps one day holy does well, he that keeps seven does better; and as men are not keeping time unless they are doing their duty, their attention to the required duties of life is no encroachment on holy time: therefore all time ought to be and might be kept holy. If any have a desire to know our reasons further for dispensing with the use of the elements, or our views respecting the first day of the week, they may find them pretty fully stated in Barclay's Apology, as well as many other Friends' writings.

A want of candor in any man, with whom we have dealings in the common affairs of life, makes it unpleasant and unsafe to have those concerns to adjust; and stamps his character with an unfavorable impression wherever he is known. But in a professed minister of religion, and in things relating to the knowledge of God and the best interests of our souls, it is disagreeable and unseemly beyond expression. How could this man, [ASA RAND] after having read the statements only, made by Edward Cobb, and the extracts which he published, if he had exercised com-

mon candor, have attempted to have imposed upon his readers, such an incoherent mass as he has done, as constituting the belief of the society of Friends? In doing which he has added insult to injury, by telling what they mean, not what they say. But it is still more extraordinary, after his further admissions, that he has read a number of their standard authors, who have professedly treated upon those subjects. How could he so pervert the plain and positive meaning of Barclay, as when Barclay says, "Whatever good any man doeth, it proceedeth not from his nature as he is man or the son of Adam; but from the seed of God in him as a new visitation of life, in order to bring him out of his natural condition, so that though it be in him it is not of him." Rand says, "This clearly implies that man doeth some good thing, and that the seed of God is in him as a new visitation of life to produce it." Certainly no such implication follows from Barclay's words. Does it follow, that, because whatever good any man doeth proceedeth not from his own nature, therefore man doeth some good thing?

LAND OF NOD.

Explanation of Gen. iv. 16. "It is the same word which is rendered in the twelfth and fourteenth verses, a *vagabond*. Why our translators, in the two former verses, give the meaning, or import of the word, and in the sixteenth verse the letters of it merely, is not easily comprehensible. Let it be translated throughout, the sense is perfectly clear, and all ground of idle inquiry taken away. In the twelfth verse, God denounces the punishment, Thou shalt not die but be *Nod*, a *vagabond* in the earth. In the fourteenth verse, Cain recognizes the justice of his sentence, and bewails it; "I shall be *Nod* a *vagabond* in the earth." And in the sixteenth, Moses gives us the history of its being put in execution—"he went out from the presence of the Lord, and dwelt in the land of *Nod*," a *vagabond* flying from place to place, skulking in corners, shunning the haunts of men, pursued incessantly by the remorseful pangs, and tormenting apprehensions of an ill conscience."—Hunter's Sacred Biography.

MARRIED.

In this town, by Rev. Mr. Smith, Mr. Lewis Stetson, to Miss Elizabeth Walker.

On Sunday evening, by Rev. Mr. Streeter, Mr. Henry Chapman, to Miss Hannah Bond, both of Westbrook.

In Biddeford, Capt. Abraham Leavitt, of Scarborough, to Miss Fanny Curtis, of the former place.

In Falmouth, Mr. Daniel Dunham to Matilda Mountfort. In Boston, Mr. Thomas Eaton, to Miss Mary Phelen.

DIED.

In this town, a child of Mr. William McDade.

In Marion Co. (S. Car.) 19th ult. Mr. Charles A. Adams, aged 22, late of the firm of Adams & Jackson, of this town, and son of Professor Adams, Dartmouth College.

In Cape Elizabeth, after a very long and painful sickness, Mrs. Deborah, consort of Capt. Ebenezer Webster, aged 72. Mr. John Cushing, aged 73.

In Scarborough, April 14, Mr. Thomas Libby, 81.

In Falmouth, 15th ult. Mrs. Susan, wife of Capt. William York, and youngest daughter of Mr. Benj. Pattengill, aged 35.

In Minot, Mrs. Lydia, consort of Charles Moody, Esq. formerly of Newbury, aged 47.

In Sanford, Deacon James Cary, aged 87.

In Winthrop, Nov. 3, 1823, widow SARAH LAKE, formerly of New-Gloucester, aged 87. She endured a long and painful sickness with all the patience and fortitude of a truly sincere christian, and at last met the destroying angel with a smile. She had long been convinced that she had an interest in the Saviour's Love. For forty years she had been a member of, and an ornament to the Church of Christ. During this period she belonged to that denomination of christians called "Free will Baptists." Near the close of her life, she was convinced that her sentiments were in some respects erroneous; and expressed a desire to converse with a minister whom she had frequently heard preach the doctrine of universal salvation.

In Guilford, N. H. Mr. Simon Hoyt, aged 75. He had been a believer in the final salvation of all men, for about forty years, and remained firm in the faith to his last moments.

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